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# Christian Education

A CHALLENGE TO RETHINKING



Volume XVII  
Number 1

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

# The Council of Church Boards of Education

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## TABLE OF CONTENTS

	PAGE
<i>Editorial Notes</i> .....	3
The Student Workers' Round Table, <i>Harry T. Stock, Editor</i> ..	9
The University Department's Program, <i>William Lindsay Young</i> .....	13
Rethinking University Problems, <i>Raymond Hotchkiss Leach</i> ..	15
The College Department's Program, <i>William F. Quillian</i> .....	25
The Next One Hundred Years of Higher Education in the South, <i>William F. Quillian</i> .....	28
A 1933 Graduate's View, <i>Harvey T. Newell, Jr.</i> .....	30
The Church and the College, <i>Irwin J. Lubbers</i> .....	32
Religious Values on the Campus, <i>Charles J. Smith</i> .....	37
"I Believe in the American College," <i>William M. Oosterhof</i> ..	38
College and University Teaching .....	40
Can the Theolog Find Employment? <i>Gardiner M. Day</i> .....	41
Religious Education in the Seminary, <i>W. A. Harper</i> .....	44
Rethinking the Meaning of Belief, <i>Otto Springer</i> .....	48
What is a Christian? <i>Charles A. Diehl</i> .....	50
Our Racial Illusions, <i>Alonzo G. Grace</i> .....	52
Life Demands Religion in Education, <i>Angelo Patri</i> .....	56
What the Philosophers and Scientists are Saying, <i>Albert Einstein, W. R. Whitney, Arthur Stanley Eddington, Arthur H. Compton, John Dewey, Rufus M. Jones, N. H. Wieman, George Herbert Palmer, Immanuel Kant, William James</i> .....	57
The New Education, <i>Chester Rowell</i> .....	60
A Lesson in Visual Education, <i>Ralph W. Sockman</i> .....	62
Here and There .....	64

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**ALBERT W. PALMER, President**

5757 University Avenue

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VIA AIR

# Christian Education

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## EDITORIAL NOTES

*Harry* DURING the summer much time was spent by the Editor as a member of the Joint Committee of the AAC, ACE, NCWC and the NEA on relationships with the NRA. The decision of the NRA that the colleges and churches are exempt from code requirements makes them seek all the more for other means of serving the nation in the present emergency. The joint office of the AAC and CCBE is now collecting data as to the relationships of individual colleges to the NRA. In spite of all difficulties and uncertainties we dare wish in the first issue of our seventeenth volume that our educational institutions and agencies may have a prosperous and productive year.

\* \* \* \* \*

## RETHINKING RELIGION

Calvin Coolidge, not so very long ago, cast aside superficialities and sheerly exposed the core of our problem:

I can conceive of no adequate remedy for the evils which beset society, except through the influences of religion. There is no form of education which will not fail. There is no form of government which will not fail. There is no form of reward which will not fail. We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen.

In this issue Harry T. Stock, captain of the Student Workers' Team, kicks off the ball and what promises to be a thrilling game begins. Otto Springer, of Wheaton College (Mass.), gives us a glimpse of the intellectual unfathomableness and yet the inevitable vitality of *belief*. Harvey T. Newell, a member of Millsaps College's class of 1933, sets forth the student point of view. Wil-

liam F. Quillian, Chairman of the College Department of the Council of Church Boards of Education, along with W. R. Culom, speaks of the deepest concern of the College Department. Already, as a part of the present effort to disclose the abiding interest of some of our colleges in religious experience, CHRISTIAN EDUCATION has published short stories from the Brethren College Survey (April, 1933), and the Friends College Survey (June, 1933), and has in hand other significant material for early publication.

William Lindsay Young marks out certain especial areas of investigation in the University field, and Raymond H. Leach gives a striking report on incursions into cooperative projects.

Concerning a faculty conference on religion at Roanoke College, an extended report of which was submitted to the editor at his request, President Charles J. Smith makes revealing comment. As a practical phase of the religious life, Alonzo G. Grace, of the University of Rochester, points out "Our Racial Illusions" (racial relationships in eight Friends colleges are depicted in the June issue of CHRISTIAN EDUCATION). Charles E. Diehl takes us into the Holy of Holies of the Christian experience, and Ralph W. Sockman gives us a remarkable glimpse from a radio address into visual education—"The Eyes Have It."

#### RETHINKING EDUCATION

The reports of the College and University Departments also deal with revitalized thinking. Gardner M. Day speaks with his characteristic insight of some critical phases of theological education, and W. A. Harper brings us up to date on religious education in the seminary. Irwin J. Lubbers speaks out of rare experience as a college teacher and visitor, some of the great scientists and philosophers introduce us to the newer syntheses, and William M. Oosterhof, of Hamilton, Michigan, becomes eloquent in "I Believe in the American College."

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#### SPECIAL ANNOUNCEMENT

The editor's report on "The Colleges and National Recovery" will reach the Council's Board Secretaries at about the same time as this issue. It will be sent to others at ten cents per copy. Stamps accepted.

## SPIRITUAL ANTINOMIES

If our rethinking is to eventuate in a nearer approximation to the truth which sets men free, certain spiritual antinomies must be wrestled with as Jacob wrestled at the Jabbok. Indeed, we must learn to hold steady while soundings are made into that depth of experience which, under favorable conditions, may constitute the abundant life.

At our peril:—

*individualism* will lead into extreme nationalism, sectarianism, egoism;

*fear of social control* will paralyze certain "good intentions";

*lack of courage* will help to maintain the status quo;

*tough passivism* will paralyze constructive effort;

*esthetic barrenness* will mar a church, a school, a life;

*empty formlessness* will reduce the simple life to an absurdity;

*detached mysticism* will sap the strength of our greatest potentialities;

*proud provincialism* and *cults* will make us an ineffective, even if a peculiar, people;

*spiritual complacencies* will become pharisaical anesthetics;

*recreational prohibitions* will estrange our youth and our mature members with youthful impulses;

*confusion of mores and morals* will lead us into absurdities.

What are the boundary lines of the Narrow Way?

How shall the free play of the centripetal and centrifugal forces of the world of the spirit hammer us into agents of individual and social effectiveness?

## THE COLLEGES AND THE NRA

The National Industrial Recovery Act Committee of the American Council on Education, consisting of President Cloyd H. Marvin, representing the American Council on Education, Joseph H. Saunders, Chairman of the Board of Trustees of the National Education Association, George Johnson, Secretary of the National Catholic Welfare Conference, and Robert L. Kelly, Executive Secretary of the Association of American Col-

leges, has announced the following ruling with regard to educational institutions and those portions of the National Recovery Act that deal with codes and practices under codes:

Schools, colleges, universities, churches, hospitals and charitable institutions supported by public subscriptions, not operated for profit, except so far as they may be engaged in the operation of trade or industry, need not come under the provisions of the National Recovery Act.

This means that non-profit making institutions under private control have the same status as have state and municipal institutions with regard to the NRA, as far as code provisions are concerned. This does not mean that they should not voluntarily meet as far as possible the specifications of the President's agreement and cooperate with the President in every way to hasten national recovery.

A petition on behalf of this Committee has been made by President Hutchins, of the University of Chicago, to the Reconstruction Finance Corporation concerning the possibility of loans for students, but no affirmative action has been taken.

On the other hand, President Ganfield, of Carroll College, reports, September 22, in reply to the inquiry of the Editor regarding the Wisconsin Plan, as follows:

I am pleased to have your letter of September 20. I am enclosing one of the application blanks for the Unemployment Relief Student Loan Fund. They were made in triplicate. I am sending you the white copy, which also has the inquiry on the back to be filled out by a representative of the Industrial Commission, revealing the economic condition of the family of the applicant for a loan. Candidates filed applications through the college of their choice and were approved by the college. A total sum of \$170,000 was appropriated by the State Legislature to be distributed in loans to candidates in the counties of the state according to the population of the county. In addition to all the provisions of the state, the college representatives had several conferences with the Industrial Commission and for practical working purposes devised a scheme of assignment of estimated quotas to the several institutions of higher learning. The scheme is working very well down to date. The applications have been put through and approved by the Industrial Commission for the most part. The next move involves the signing of notes (see copy enclosed) by the stu-

dents whose applications were approved. Then the checks will doubtless be sent direct to the institutions of learning.

So far as I know, it is new, unique, and novel in the matter of public or state aid to students in private institutions. The loans were made available to students in any of the regular four-year, fully accredited institutions of learning within the state, including teachers' colleges, the state university, and the private or denominational colleges.

Further information may be secured from Wisconsin college presidents or Mr. A. J. Altmeyer, Industrial Commission of Wisconsin, 1 West Wilson St., Madison, Wis.

#### THE COLLEGES AND CUT-THROAT COMPETITION

At a time when the colleges ought to stand together as never before and work with generous enthusiasm in making student contacts, distressing reports come to us of bitter competition. Extracts from personal letters in the Editor's file contain these facts:

Things have been very hard, but I am not pessimistic. The outlook for the coming year is rather good, but I feel that competition is growing somewhat unscrupulous. One boy is taken out of our town to another college on the promise of room, board and tuition because he is a good athlete, or was in high school. He has already been sent a football and a pair of shoes. This man is a good student. That, however, was not the basis of his receiving the offer of the scholarship I mentioned above.

In this state the situation with respect to a possible code of ethics during the past summer has been disgusting. In life insurance the practices which have been carried on would be called "twisting business" and would bring about the cancellation of a license to do business by the State Department of Insurance. As a result, the prospective student regards himself as of peculiar value for which he should be offered a prize, and then the bidding goes merrily on. Apart from the fact that all idealism is taken away from the educational effort, such sharp competition which might well be called "buying students" must sooner or later react disastrously upon the college which pays too much money or equivalent to keep up its student enrolment.

In our own state a certain college is offering free tuition, but this is only about half of their tuition, for they have what they call an activities fee, which is just about as



large as the tuition fee, which is a little over \$100. They tell the students that they may have free tuition, but they do not tell them that the activities fee is as much or more than tuition. No matter what the cost is, it is a good talking point to say to the student that he can have free tuition. The result is that this particular college has gotten a good many students who belong to us.

### ANNUAL MEETINGS

The Annual Meetings of the Council of Church Boards of Education and allied groups—the Triennial Conference of Church Workers in Colleges and Universities, the church college associations and the Association of American Colleges will be held in St. Louis the week of January 15. The Jefferson and Statler Hotels are offering special rates.

Once again it is shown that the oldest lesson which mankind has had to learn, and which mankind does not even now fully comprehend, is that the social order rests upon a foundation which is not economic at all but moral; that the gain-seeking motive, unless it is to become a pathologic phenomenon, must always and everywhere be subordinated to the ideal of human service. . . .

The counsel of perfection when in doubt is to turn to what Mr. Gladstone called the piercing sagacity of Aristotle. That inexhaustible fountain of supreme human wisdom wrote these words nearly 2,300 years ago:

The Good of man must be the end of the science of politics. . . . To secure the good of one person only is better than nothing; but to secure the good of a nation or a state is a nobler and more divine achievement.

Here is stated in terms of utmost simplicity by him who, as Roger Bacon said in days long gone by, hath the same authority in philosophy that the Apostle Paul hath in divinity, the fundamental principle which must control human conduct if civilization is to survive or deserve to survive. . . .

Secretiveness without any actual falsehood whatever is one of the most effective instruments of deceit.—*Nicholas Murray Butler, 179th Commencement of Columbia University, June 6, 1933.*

## THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, *Editor*

## RETHINKING

This last year many student groups have been rethinking missions in the light of the Laymen's Report. Since that time so many things have happened in other realms that it is necessary for many university departments to rethink their courses if they are to be up-to-the-minute. It would be quite possible and very helpful for a religious group to plan its whole year's program around this word "rethinking." (If this is done, it will be important to remember that thinking which is the sole end in itself probably turns out to be somewhat hypocritical. Action and worship must be integral parts of any educational program.)

*Rethinking Religion.* Just what did Jesus teach? If we were to try to conduct our personal and social living according to the Sermon on the Mount what changes would have to be made? Is it possible to live according to these teachings? (See Paul Hutchinson's thoughtful articles in the *Forum* the first part of 1933.) What are the cardinal doctrines of Christianity in the light of modern science? Just what is there in worship and prayer? What is there in the Oxford Group movement which has value for intelligent, educated Christians? Are the Social Action Christians (left-wing) right in their contention that Christianity today must be an organized movement for social reconstruction? What do you think of the Social Creeds of the churches (some denominational, one adopted by the Federal Council)? Faculty groups, as well as students, may be interested in such a study. A free booklet issued by a group of Congregational leaders may be of interest to some campus groups, *Beliefs Commonly held by Modern Christians*. (Write to Dr. F. L. Fagley, 287 Fourth Ave., New York.)

*Rethinking Education.* Chicago is the prize example of a city which is cutting such "frills" as junior high schools and junior colleges out of its public school system. Looking back on your public school days, how would you reshape the system? What should be the purpose of grade and high school education? Why did you come to college? What should it do for you and for society? How should it strike a balance between the "cul-

tural" aspect and the vocational? To what extent does society owe every one an education? If it owes every one an education, does it also owe every one a chance to perform a useful and profitable function in adult life? What difference do the "New Deal" and its underlying philosophy make in the purpose and program of a college? (Consult the many articles on schools and education in current periodicals. The September *Scribner's* has a short one, "What Is Education For?" which holds that we should make artists of people before we make them scientists. Is the appreciative, the artistic element adequately included in your college program?)

*Rethinking Government.* What has happened to the American conception of the function of government? What is the point of view of the present Administration? What is the future of constitutional government? Is our present constitution inadequate for the needs of our time? To what extent should each nation "mind its own business" and make this the chief end of government? What should be America's place in the "family of nations"? To what extent should the individual be free and how far should government dictate the details of his life? (Is it true, as *The Chicago Tribune* maintains, that while the Roosevelt Administration was getting rid of Prohibition it was putting prohibitionism into every other aspect of our life?) What should be the relation between church and state? (In considering the international phases of this problem a book by Laura W. McMullen will be found very helpful: *Building the World Society*, McGraw-Hill.)

*Rethinking Morality.* What is the place of moral codes, principles, laws, and individual conscience in moral living? How can we know what is right and wrong? (A twenty-five cent pamphlet on this subject, by Dr. Fosdick, may be secured from the Riverside Church, New York.) To what extent has a person a right to "live his own life"? What is there distinctive about "Christian ethics"?

Local leaders may find a number of other issues which it will be profitable to "rethink," such as: the home and marriage, the church, racial relationships, social relationships on a college campus, popular recreation, the treatment of offenders and

criminals.\* (See Professor Grace's discussion of "Our Racial Illusions" on another page of this magazine.)

#### FROM RECENT PERIODICALS

Thomas L. Harris, in *Harper's* for August, has an article which grows out of a wide acquaintance with students and with religious developments in the colleges and universities. It should be required reading for pastors and other workers in student centers. There will be disagreement with his main conclusions on the part of some. His title, however, in itself will compel serious attention: "Religion for a Scanty Band."

This single issue of *Harper's* contains a number of stimulating articles. There is Elmer Davis's "Makers of Martyrs." This may well be used as the basis for serious thought and discussion. How shall intelligent Christians show their indignation against social wrong in effective protest? Do resolutions and mass meetings harm more than they help?

This raises also the question as to what we mean by a "Christian solution" of our problems. To what extent does the end justify the means? In seeking to achieve Christian objectives, do Christians sometimes use unchristian methods—slander, organized unbrotherliness, conflict, force? Must we use "the devil's own implements" to defeat him? Or do we defeat the cause of Christianity itself by a seeming victory through the use of the method of conflict? (*The Christian Century* and *The World Tomorrow* have discussed this question from time to time.)

Once in a while the ultra-seriousness of the young psychologists needs to be subjected to shameless ridicule. Catherine Drinker Bowen does it in a three-page sketch in the August *Harper's*—"Our Generation Was Different." A group of sophomores might not find as much unalloyed joy in it as the new alumni would. But it would doubtless furnish the fireworks for a profitable evening, if the adult counselor had a few "leads" up his sleeve.

"Autarchy" is a word which will be heard a good deal, for a time, at least. Stuart Chase (*Scribner's* for September) uses it

\* For a study of racial relations in Friends colleges, see *CHRISTIAN EDUCATION* for June, 1933, page 271.

to describe the new nationalism which is now being advocated by such leaders as Keynes and Moley. Apparently (at this writing) this is the policy which the President feels is important for recovery. Have we left the days of internationalism in the realm of ideals, and is our new idealism that of "setting our own house in order" so as better to be able to serve a useful rôle in international relationships? It will be difficult to keep up on our fast-moving national events, but college students should certainly try to do this, and Christian leaders should try to interpret these developments in the light of motives and ideals.

Some of the more mature students will be interested in the particular brand of "realism" for which Reinhold Niebuhr stands. The debate which the editor of *The Christian Century* and he have been carrying on in that journal (June 21, July 26, August 9) is well worth studying. Is Niebuhr just more honest in his realism than most "liberal" Christians are? Or is he more kin to the cynics and the philosophical pessimists than he is to the Christians who base their point of view upon the Sermon on the Mount? And, regardless of what his classification may be, how near is he to the truth?

Wall Street is having some of its wings clipped. Many people think that even a major operation is not enough. *The Christian Century* for August 9 has a sharp exchange between the president of the New York Stock Exchange and John T. Flynn. The latter's trenchant article is called "Abolish Stock Gambling!" (By the time this is in print there may have been a code imposed upon the exchanges which will make as great a change in their function as the textile and coal codes are expected to make in those industries.)

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The man that hath no music in himself  
And is not moved by concord of sweet sounds  
Is fit for treason's stratagems and spoils.

—William Shakespeare.

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In religion man strains at one of his limits. Science is fundamentally description, religion supreme interpretation.—Sir J. Arthur Thompson.

## THE UNIVERSITY DEPARTMENT'S PROGRAM

WILLIAM LINDSAY YOUNG

If the world of which we are a part were static instead of dynamic; if life were like a fixed pool instead of an ever changing stream; if the problems we face were always identical with those our fathers faced, then this challenge to "RETHINK" would have little or no consequence. The fact that this is a living universe makes every era one of transition. The growing pains (decaying (?)) involved in this constant shifting may be more severe at one time than another but the underlying philosophy is the same.

In the college and university field we are faced with the task of relating the gospel to the campus mind. Here, more than anywhere else, we feel sharply the necessity of "Rethinking." The task has at least five aspects.

1. *We Need to Rethink Its Content.* This does not mean merely that we should re-examine our theological heritage. It means a call to discover, if possible, how much richer and more meaningful for us the message of Christ is than we had heretofore known. Our highest and noblest expression of the Christian faith may fall far shorter from its nature, than we suspect.

2. *We Need to Rethink Its Form.* Ever since the author of the Fourth Gospel restated the Christian message in terms understandable to the Greek mind the church has had to resort to the contemporary thought patterns and symbols to make its meaning clear. If this is true of the slow moving past, how much more true is it of our day and age. Does the form of the Christian faith on your campus show the effects of the cross currents of thought in psychology, biology, physics, sociology, etc.?

3. *We Need to Rethink Its Objective.* Progress may be measured by finding the difference between the place from which we started in the past and our present nearness to our goal. But how can such measurement be made if we have never adequately defined for ourselves and those with whom we labor the ultimate objective we have in view?

4. *We Must Rethink Its Program.* No two institutions are alike in their religious situations. Furthermore, the situation on a given campus may be quite different this year from last



year, and it may be altogether different next year. Student constituency changes rapidly. What was an excellent and successful program this year is no guarantee that it will be the same if attempted six months hence.

5. *We Need to Rethink Its Experience.* The supreme factor in the success or failure of our work will be largely determined by the way in which we interpret Christ in terms of actual living. As faculty and student body look upon us from day to day do they see that the Christ spirit is real in our lives? God may use us to the advancement of his cause among men if we fail in the first four items listed above; but can He use us with any great degree of success if we have lost our Christian radiance?

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Willis A. Sutton, Schools Superintendent, Atlanta, Ga., says:

The manual training in our high schools, our shops, our home economics, our drawing, our designing, our home interior decoration and the many courses that have made for the teaching of arts and crafts have of themselves been among the greatest character building elements in our schools. If this same activity program can be carried into our language, our mathematics, our science so that we shall elicit the interest of the child, we shall have created in that child love for truth, for honest work, for fair dealing and fair play that will abide with him throughout the years. . . .

Work is the greatest of all character developers.

The way I prepare this lesson, the care with which I execute this task, the courtesy, the brightness, the alertness, the zeal, the eagerness with which I perform my duty each day as a first or second grader—these are the things that are making my character for years to come.

The boy who lacks specific tasks is the boy who will be disrespectful to the community. Having duties develops in him resourcefulness, initiative and responsibility that will react in every period of his life.

The playground is as much a part of life as is the classroom.

---

We defend religion too much. Vital religion, like good music, needs not defense but rendition.—*Harry Emerson Fosdick.*



## RETHINKING UNIVERSITY PROBLEMS\*

RAYMOND HOTCHKISS LEACH

One thing is true, students can scarcely be expected to attempt cooperative items in their programs until leaders indicate the way. It is therefore both gratifying and encouraging to discover that in some cases students themselves are demonstrating the desirability, feasibility and possibility of cooperative efforts.

*Cooperative Enterprises*—At the University of Alabama there is an interdenominational council on student work. The University of California at Berkeley has an interchurch council composed of university pastors and Christian Association secretaries, while at the University of California at Los Angeles there has been initiated a pioneer piece of campus religious work, cooperative to a greater degree than yet attempted at any other religious center. Comprising the University Religious Conference at Los Angeles are representatives of ten denominations and agencies: Baptist, Catholic, Congregational, Disciples, Episcopal, Jewish, Lutheran, Methodist, Presbyterian and Young Men's Christian Association.

The Reverend Glenn Moore, Presbyterian student pastor, writes under date of August 16:

Our entire religious enterprise at University of California, Los Angeles, is a cooperative enterprise on the largest possible scale, namely, a cooperation of the official religious bodies of the area in which the university is located. In our own case it is not a matter of the cooperation of my office with the others at the campus—it is the Synod of California with the other religious groups. All actions touching our church relate to that body rather than to my office. This is a matter of real cooperation of religious groups officially and has already extended to other enterprises of cooperation entirely apart from the university field but under the direction of the same religious group officials.

\* *Editor's Note:* Mr. Leach has been making a careful investigation of certain phases of the activities of our church workers in universities as the present-day movements have affected them in the university life. His investigations have been within the areas of: The Week-End Exodus from the Campus; Cooperative Enterprises; the Foreign Student Problem; Religious Agencies and Influences at State Teachers Colleges; Summer Conference Programs and Religious Publicity Council.—R. L. K.

Your question is: "What are the common tasks at which you are working together?" There are some who have criticized the University Religious Conference by saying we do not do many things together but continue to each carry on his own activities. It would seem to me, however, that these have watched so closely for minute matters they have failed to grasp the spirit of the whole. We are working together at THE COMMON TASK of bringing the resources of religion to the students of a university campus. Anything that is accomplished by any of us with any group of students is a factor in that general scheme and we all feel we have our share of interest in that activity. It is commonly understood and regularly practiced that any activity promoted by any of the groups has an open door to the members of any other group interested.

We are seeing the results of this organization in a number of desired ways: (1) A spirit of friendliness, religious tolerance and interest in one another as well as mutual understanding; (2) A favorable interest on the part of members of the faculty; (3) A response from students based on their favorable reaction to the elimination of a spirit of suspicion and competition; (4) The interesting of students through the united character of the work which would be difficult through separate approach; (5) An approach to administration and student bodies which would be wholly impossible under separate groups.

Recognizing existing differences of viewpoint, thereby avoiding either ignoring these differences or overaccenting them, and at the same time feeling a more fundamental unity, has given us a very interesting experiment which we feel will make a contribution toward better understanding and is in line with the more general trend of the day toward cooperation.

The University of Illinois has a loose organization of religious work agencies. At Purdue University, Indiana, all denominational groups, including the Catholic and Jewish, are united in "The Purdue Religious Council," which, incidentally, is recognized by the university administration as the official religious organization of the campus. The Council is composed of two student representatives and the minister for students of each group. The common task and financial burden are shared. This year, 1933-34, for the first time the affairs of the Council are entirely in the hands of the students, a type of cooperative effort

which Dr. Bollinger feels "will bear watching in its stage of infancy."

The set-up of the united work at the University of Iowa is well known to most readers of this journal. Within the past two years there have been organized two units for cooperation in campus religious programs, Commission on Religious Activities and the Interchurch Committee. The Commission on Religious Activities is the group through which all religious agencies, Catholic, Protestant and Jewish, function in cooperative enterprises. The Interchurch Committee is recognized as the medium for cooperative projects which are of interest to the Protestant groups as a whole. Any group has the right to refrain from participating in any particular project and each group exercises its own administrative control. The School of Religion names the chairman of the Commission on Religious Activities.

The program and organization at Iowa are being slowly worked out. Criticism has been made of the Commission that it is "somewhat unwieldy, large in numbers and not very aggressive in leadership;" of the Interchurch Committee that "it has so far not been weaned away from a traditional program which . . . has very little value." I am informed under date of June 29 that "at the last meeting of the ministerial association it was proposed to attempt to revitalize the Interchurch Committee by drastic suggestions along lines of program."

At the University of Missouri the Student Religious Council constitutes in its membership Catholics, Jews and Protestants, while at the University of Nebraska the Religious Welfare Council is composed of three groups, members of faculty with known interest in religious activities chosen by the Chancellor, one representing each major denomination including Catholic; employed religious workers, *i.e.*, university pastors, denominational and Christian Association secretaries; two students from each denominational student organization.

The University of New Hampshire has a Student Religious Council on which the Young Men's Christian Association, Young Women's Christian Association, Menorah Society and Community Church Student Group have representation. It is being discovered that while each organization has its separate functions, problems can be worked out together.

The United Religious Work at Cornell University has an activities board of twenty-four students representing every religious group. A Woman's Council handles definite women's activities and a Men's Council does the same for the men. A board of directors is made up of both men and women who meet together and also separately for distinctly men's or women's work. All the church groups desiring membership on the activities board are urged to send two representatives, one man and one woman. The groups at present represented are Baptist, Catholic, Congregational, Episcopal, Friends, Jewish, Methodist and Unitarian.

At Syracuse University a Chapel Board is made up of students appointed because of interest and participation in the chapel program. No one is barred because of religious affiliation. "Among the twenty-four students on the Board two are Catholic, two Episcopalian, two Jewish, one Lutheran, three Presbyterian, etc."

The United Religious Council at Ohio State University, after a number of years of loose cooperation, has just adopted a definite program of work which will take some years to complete. It is a fine fellowship of the student pastors, workers of the campus, churches and Associations. Included in the cooperative effort are representatives of the following denominations and agencies—Baptist, Catholic, Church of Christ, Congregational-Christian, Episcopal, Evangelical, Jewish, Lutheran, Methodist Episcopal, Methodist Protestant, Presbyterian, Reformed, United Brethren, Young Men's Christian Association and Young Women's Christian Association. Under the leadership of the Rev. Arthur Milne, president of the Council and Wesley Foundation representative, the new program is being put into effect.

Dean Findlay reports that the Student Interchurch Council of the University of Oklahoma carries forward a program which tends to fuse the denominational interests into a unified and working whole, the Christian Associations assisting toward this end. The School of Religion likewise centers much interest in the development of cooperative measures amongst the denominations bordering the campus.

At the University of Oregon, a Student Christian Council, consisting of representatives of the various denominations, has recently been organized to promote the best interests of Chris-

tianity through discussion groups, united publicity in college publications, etc. "There is a very fine feeling of cooperation and that spirit is growing."

Dr. F. L. Jewett, of the Texas Bible Chair, writes: "All the campus churches and the two Christian Associations work together beautifully—always have here at the University of Texas. We carry on our regular routine work, nothing exciting or very new."

The Campus Christian Council of the University of Washington consists of two student representatives and the employed religious director or secretary from seven denominational groups plus the Young Men's Christian Association and the Young Women's Christian Association. Five faculty men serve on the Council—Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian, Young Men's Christian Association and Young Women's Christian Association. Mr. Loucks writes that his position is a cooperative one, the Young Men's Christian Association and the Baptist Board sharing his salary and expenses. He has specific duties with each group and thus far there has been no tension. He feels that both groups save on overhead and gain a larger dividend on the investment. At the University of Wisconsin, a University Interchurch Council represents the various young people's groups.

Michigan State Normal College has an Interchurch Council composed of one representative from each of the groups, the officers rotating as to denominations. Pennsylvania State College has a Student Religious Workers Council which has been operating for two years in connection with the Christian Association with regular meetings. Previously, there was cooperation in such projects as Life Work Week. Harry Seamans, General Young Men's Christian Association Secretary, reports, "Despite the dissolution of the 'Student Religious Council' an interdenominational student and faculty group, two years ago, there is an increasing interest in cooperative efforts of religious groups. A healthy outcome of this demise was the organization of an adult group, the Student Religious Workers Council, which is functioning actively and effectively—Jews, Catholics and Protestants cooperating in a friendly fashion, although the Catholic representatives have not been active."

*Cooperative Functioning*—It is interesting to observe the ways in which the various groups carry on their cooperative enterprises. At the University of California, Berkeley, the university pastors and their wives meet at irregular intervals with the Young Women's Christian Association workers to consider plans and programs for united work. The Council of Religion at the University of Michigan is composed of church representatives who devote all their time to students. The workers with a student of each group gather for conference monthly. Real progress has been made during the period 1931-1933. The Hillel Foundation has membership and is active.

The function of the three groups of the Religious Welfare Council at the University of Nebraska is as follows: Group A, advisory; Group B, executive; Group C, functional. A monthly luncheon meeting is held for fellowship and discussion of plans and projects. A weekly meeting of Group B is held for planning, study and inspiration. Occasional separate meetings of Groups A and C are held. An annual spring picnic is given the entire Council for the promotion of friendship.

At the University of Washington, the Campus Christian Council meets the first Thursday of each month and has an annual planning conference the first week in May. There are standing committees made up of one representative of each group with an Association secretary or denominational pastor as counselor. Thus a wholesome and united approach to the basic campus needs is made. Some of the committees do not function well due to lack of sufficient interest on the part of the counselor.

*Cooperative Attitude*—At some of the universities there seems to be a decided spirit of cooperation which has not as yet gone much beyond that step of development. At the University of Arkansas "denominational lines are not drawn by students but by the pastors and older folks in Fayetteville and pastors and parents back home. The spirit of cooperation among student church groups is good." There is a fine cooperative spirit at the University of Illinois though most of the workers are convinced that on this campus the denominational is the most effective approach.

"Not all of the local ministers working with students at the University of Iowa are agreed that there are many projects



which can be sponsored by the whole group. They find that all too often the projects degenerate into traditions that are harder to be rid of than to initiate. The Y. M. C. A. and the Y. W. C. A. have had the tradition of interdenominational leadership. They are now members of the two cooperating organizations and this relieves considerable friction which was present in the past though there are developments to be hoped for in the future."

At the University of Michigan we find that "Father Babcock enters into conference with other clergymen but St. Mary's Chapel and the Newman Club have not accepted the Council's invitation. In all cooperative projects, the attitude of priest, rabbi and campus pastor is splendid."

"There has been progress in the growing sense of a common task among religious leaders and faculty members at the University of Nebraska, less so among the student section of the Council (Group C). In fact, the weakest point in our set-up is the failure of this student group to sense responsibility for religious leadership. The students in Group C are quite largely the leaders of their respective denominational association groups and as such give vigorous leadership in those separate groups. But as a group in the Religious Welfare Council they do not function effectively. . . . What is everybody's business becomes nobody's business. No doubt, the employed religious workers are at least as much to blame as the students. The fact remains that with a very fine spirit of cooperation, we haven't yet learned the technique of working together."

At the University of Washington, "Interest is still too completely centered in different denominations and association groups. But there is steady progress in the appreciation of the necessity of all groups facing the larger responsibility. A happy fellowship exists among the religious directors which presages further development."

*Cooperative Projects*—Many specific projects in cooperation may be mentioned. There are several cooperative projects at the University of Alabama and there are great possibilities at that point. The groups joined in a union program for the summer session. At the University of Arkansas there has been a union Sunday evening service every two months for eight years.



Parties, devotional meetings, addresses and retreats are co-operatively promoted at the University of California, Berkeley. Protestants, Jews and Catholics unite once a year in a Thanksgiving service and cooperate in a conference concerning relations between nations.

The Purdue Religious Council conducts a freshman camp in the fall, brings speakers to the campus, conducts Holy Week services, coordinates the programs of the various churches, etc. At the University of Illinois, all-university Sunday evening services are held, also an autumn series of meetings and an early spring Life Work Conference. The University of Iowa claims an informal cooperation around specific projects which develops a sense of solidarity in facing problems of common concern. Dean Parsons, of the University of Oregon, was brought to the campus to speak on the significance of organized religion in relation to the conservation of life values. Dr. Wilhelm Solzbacher, of Germany, International Secretary of the World League of Catholic Youth and a worker in peace and other youth movements, came to the campus at the invitation and expense of the united group. Foreign students were guests of the school at a luncheon given Dr. Solzbacher. Four of the religious groups cooperated with the Iowa School of Religion in a freshman retreat conference early in the fall term. With the cooperation of several campus groups, religious and otherwise, under the able leadership of the Rev. W. S. Dysinger, Pastor of the Lutheran Church, the matter of vocational counsel and guidance has been given some attention.

The University of Michigan has joint posters relating to worship, simultaneous advertising, interchange of speakers and programs, a spring parley, worship through drama projects, League of Industrial Democracy discussions, entertainment of foreign students in Ann Arbor homes.

The cooperative projects at the University of Nebraska are: brief presentation of religious work at the University to Freshman Convocation on opening day in the autumn; classification by denominational affiliation of student registration cards; promotion of all-university church night, church parties on second Friday evening of the school year; promotion of all-university church Sunday, a "go-to-church" day in the early fall used by some churches as Student Affiliation Sunday; special pre-Easter

program of study groups by all churches, uniform in general plan but flexible as to details, running through Lent; International Friendship Banquet on Friday evening nearest Armistice Day, foreign students invited as guests; (sponsored by Group C) special Holy Week Services in the Episcopal Church adjoining the campus with various university pastors speaking; bringing speakers to campus, some for one address, some for a series of addresses on religion; making a study of various aspects of the campus situation as it concerns a religious effort. This past year, Groups A and B made a joint study of the personal counseling of students on one campus, calling in for consultation the men responsible for academic counseling in each college of the University and studying the effectiveness of the present "faculty advisor" system. Possibilities were discussed of fuller cooperation between such *technical advisors* and such *general counselors* as the religious workers.

The groups at the University of New Hampshire have been working together on the problem of cheating; student-faculty relations; planning conferences and retreats; bringing speakers to the campus, etc.

On the chapel programs of Syracuse University outstanding men of all faiths preach, discussion groups are formed, conferences are planned, etc. Each Friday night students of different denominations are invited to the chapel social rooms with the city preachers and faculty members of the same denominations included. An effort is being made to build up interfaith and interdenominational relationships.

At the University of Washington, weekly meetings are held on some particular emphasis each quarter—fall, *World Fellowship*; winter, *Religion*; spring, *Social Problems*. A non-credit school of religion is sponsored and several worship projects carried through. There are occasional Sunday night union meetings at the University of Wisconsin and sometimes two denominations cooperate either in religious meetings or social events. For two years, the Baptist group has had a joint party with the Hillel Foundation which has worked well.

Dean Dole, of Connecticut State College, reports, "The present set-up is along cooperative lines." The second Sunday evening after the opening of college the Catholics, Hebrews and Protes-

tants have a service with prominent clergymen of each faith speaking. Kansas State Teachers College reports no regular program of cooperation among the churches aside from a simultaneous reception to students at the beginning of each school term, occasional union devotional meetings and "get-togethers" at breakfast, or some other social function.

Michigan State Normal College cooperates in interchurch publicity, Fellowship Conference, Holy Week services, Retreat Week-end, and welfare projects, while at North Carolina State College some of the projects on which there is united effort are: bringing to Raleigh the negro morality play, "Pearly Gates"; inviting Dr. Jack Hart to give a series of talks; exhibiting the film "Must War Be."

Whereas all too slowly we are coming to realize the fact that advance can be made only as we work unitedly at the common task, yet the above reports prove conclusively that there is an increasing interest in interdenominational cooperation and a growing sense of the value of intercommunion fellowship on our campuses both among leaders and student groups. Most encouraging of all is the fact that in some cases students themselves are responsible for the "New Deal."

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Two attractive and informing reports on the subject of religious instruction and the public schools have recently come from the U. S. Office of Education, signed by the Secretary of the Interior and by the U. S. Commissioner of Education. They may be obtained from the Superintendent of Documents, Washington, D. C., for five cents apiece.

Pamphlet No. 36 by Mary Dabney Davis, entitled "Week-Day Religious Instruction" discusses classes for public school pupils conducted on released school time. Pamphlet No. 39, "Laws Relating to the Releasing of Pupils from Public Schools for Religious Instruction" by Ward W. Keesecker, Specialist in School Legislation, summarizes in sixteen and one-half pages all state laws on this subject.

## THE COLLEGE DEPARTMENT ADOPTS CONSTRUCTIVE PLANS

WILLIAM F. QUILLIAN

The College Department of the Council of Church Boards of Education, succeeding the College Committee of the Council, was formally organized at the Hotel Gibson, Cincinnati, Ohio, May 12, 1933. W. F. Quillian was elected Chairman and J. E. Bradford, Secretary. Dr. Robert L. Kelly, Executive Secretary of the Council, as *ex-officio* member of the Department, was present, and six Board representatives. A number of items were presented and carefully considered by the Department.

The relationship of the College Department to the Liberal Arts College Movement was discussed and the Chairman was authorized to negotiate with Dr. Rees Tulloss, President, relative to a basis of cooperation. The opinion was expressed that these interrelated groups could well plan together in the promotion of the work of the liberal arts college.

The following items were discussed and were entered upon the Minutes of the Department for further consideration:

(1) The colleges and the churches. Attention was called to the survey which has recently been made covering the work of the Brethren Church in the United States.<sup>1</sup> Dr. Cullom presented the work being done by the Baptist Students' Union of the Southern Baptist Church. A story of this work was presented in *CHRISTIAN EDUCATION* for June, 1933. Attention was called to the effort of the Methodist Episcopal Church, South, toward reviving abandoned churches in certain sections of their territory.

(2) The question of a Holding Company for the administration of college endowments of colleges of a denominational group was introduced by a member of the Department. Discussion followed but no action was taken.

<sup>1</sup> A part of the Survey Report was published in the April, 1933, issue of *CHRISTIAN EDUCATION* under the title, "Church-Conscious Colleges and College-Conscious Churches." Of the complete report, President Frederick P. Keppel, of the Carnegie Corporation, has written: "The study and its findings have interested us all very much."

(3) The advantages and disadvantages of a standard college being organized into a junior and senior college, or upper and lower divisions, were considered. Dr. Kelly called attention to the practice of architects and artists in determining the two main axes about which they group their work, and raised the question as to whether an analogous practice might be followed by educators. In terms of this simile he pointed out the "horizontal" and "perpendicular" divisions of the modern curriculum on the basis of which many of our best college programs of study are being constructed now. This does not involve necessarily a formal division into junior and senior colleges.

(4) The importance of religion in college life was stressed. In this connection the work of the Y. M. C. A., chapel period, the Department of Religious Education and other factors were considered. Dr. Kelly was asked to make a careful investigation of the extent to which college faculties are chosen with a view to encouraging a wholesome religious life in our colleges. The members of the Department present pledged their cooperation in this study.<sup>2</sup>

(5) College mergers and federations were discussed. The trend in this direction is marked at the present time. Dr. Kelly was asked to continue and further develop his series of Newsletters to members of the Department on this and other vital subjects.<sup>3</sup>

(6) Dr. Noffsinger reported progress in connection with the study of the College Committee relative to the effectiveness of our colleges in affording a lay leadership for the churches. A continuance of this study was referred to the office of the Council.<sup>4</sup>

(7) It was recommended that the denominations of the Council observe a common Day of Prayer for Colleges. It was also

<sup>2</sup> An illuminating report will soon be ready for publication.

<sup>3</sup> The number of letters of this type sent since the Annual Meeting to members of the Department is twenty.

<sup>4</sup> A study of eight Friends Colleges affiliated with the Five Years' Meeting has been made at the request of the Friends Board of Education. The report was completed in the early summer and a portion of it was published in the June, 1933, issue of CHRISTIAN EDUCATION under the title, "Are Colleges Interested in Religion?" There is considerable data on the subject of "lay" leadership in this fellowship now available from this survey.

"Voted, to urge upon the respective Boards the setting aside of a common day for colleges or for Christian education, preferably the third Sunday in January, or a Sunday as near thereto as possible."

Other matters of interest and importance were considered. The College Department, as organized, represents all of the Boards participating in the Council, and further work is being carefully planned. A regional conference under the joint auspices of the Association of American Colleges, the Council of Church Boards of Education and the Joint Committee of Six, is to be held at Dallas, Texas, October 13 and 14, 1933.

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"Are the Colleges Side-stepping Religion?" It will be seen at once that the question is in quotation marks. It was not asked by a group of critics who are hostile to religion or to the colleges. Out of ten general topics stated for discussion by an important round-table group, the one that heads this paper seemed to draw and hold the attention of the group much more than any of the other nine. When the group would get off on one of the other topics they somehow found themselves coming back again and again to the one in question. Is there any significance in this? There is at least food for serious and continued thought in it. Moreover, there is occasion in it for self-examination on the part of all of us. But who was this group? It was the College Committee of the Council of Church Boards of Education. This Committee was in session in the Gibson Hotel, Cincinnati, through the day on Friday, May 12. Dr. Robert L. Kelly, of New York City, is the Executive Secretary of the Council, and Dr. Wm. F. Quillian, Nashville, Tennessee, is Chairman of the College Committee. It has not been my privilege to sit with a more congenial or a more loyal group of men than those who compose this Committee. I mean by the word "loyal," men who are true to the Christian ideals of life and of education.—W. R. Cullom, *Biblical Recorder*.



## THE NEXT ONE HUNDRED YEARS OF HIGHER EDUCATION IN THE SOUTH

ADDRESS AT THE CENTENNIAL CELEBRATION OF  
MERCER UNIVERSITY, MAY 29, 1933

WILLIAM F. QUILLIAN

First of all, I believe that the *church-related college will abide* through all the years that lie ahead. It is needed to preserve the highest ideals, to emphasize the principles of freedom in thought and action, to provide for the training and development of a well-rounded personality, to stimulate and inspire the state-supported and independent institutions, and make for herself an ever enlarging place in the promotion of the moral and spiritual values of life. As never before, the church is needed to supplement the work of the state. We should have both types of education, one serving as a check upon the other and each contributing to the welfare of the nation.

It is my considered conviction that the next one hundred years in the South will witness a further *merging and correlation of schools and colleges*. In the early days of our history the South undertook to put on a large program of college building. Georgia is a fair example. Until very recently Georgia had twenty-two state institutions of varying types. Nine of these have been merged or abolished. Georgia Methodism undertook to establish a college in each Presiding Elder's District. The Baptists sought to establish such an institution for each of its Associations. This was a worthy effort in its time, but the plan brought into existence far too many educational institutions.

An intelligent and comprehensive preview of education in the South will lead to *interdenominational planning* on the part of our church leaders. Competition will be a thing of the past, co-operation will be the basis for future development. The outstanding question will be "How can the Christian forces of the South all working together meet the physical, mental and spiritual needs of the oncoming generation of our boys and girls?" I believe that the distinctive denominational college will give place to the great interdenominational Christian institution. We will cease to build altar against altar and the lines that have separated us in the past will entirely disappear as we face a com-



mon task moved by faith and courage and actuated by a spirit of mutual confidence and understanding.

Indeed if we are to stabilize civilization and make this world safe for the oncoming millions of her people, our *state institutions* from the first grade of the grammar school through the higher degrees of the great universities must place a *larger emphasis* upon the *moral and spiritual values* of life. The present breakdown in the economic structure of the world is due to a failure in moral standards. We believe in the separation of church and state, but we insist that the children who attend institutions under the patronage of the state must not be denied that moral and spiritual instruction which will make them good citizens of the nation. We need moral mathematics and ethical science in the state as well as in the church-related institution.

Rapid changes are taking place today in the South and in America. We are *passing through a revolution*, bloodless but nevertheless real and effective. Men are learning that material things perish with the using, that force never settles anything, that place gained at the expense of one's brother becomes a withered garland on the brow of self-interest. The time will come when *teachers and ministers* will be recognized as *public benefactors*. The church and state may not provide large salaries and splendid homes for them but they will have ample provision, and when they have worn themselves out in the service of God and humanity they will be retired on a worth-while pension, honored of all men and held in the hearts of the people.

“And only the Master shall praise . . . ,  
And only the Master shall blame;  
And no one shall work for money,  
And no one shall work for fame.”

The *Home*, the *Church* and the *Christian College* must cooperate together, each making its full contribution for the bringing in of the Kingdom of God. The emphasis in the future will be upon the product of the church college rather than upon its buildings, endowment and property holdings. The future college will be judged by its fruits as these are found in the men and the women who go out from sacred halls. Thomas Carlyle said, “This I call tragedy that one man should die ignorant who

had the capacity for knowledge." The time is almost here now when every earnest youth may have the opportunities for higher Christian culture. The next one hundred years will not only remove illiteracy but will provide every young man and young woman with the educational advantages which will enable each one to realize his highest possibilities. This will lead us rapidly to the time when the Kingdom of God shall come and the prophesy of Isaiah shall be realized and "the earth shall be filled with the knowledge of God even as the waters cover the sea."

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### A 1933 GRADUATE'S VIEW

HARVEY T. NEWELL, JR.

President of the Class of 1933, Millsaps College

Tomorrow, we of the Class of '33 will graduate from the college we have come to respect and admire. At the closing exercises each of us will receive a diploma, certifying that we have completed a college education—that we have successfully met the routine number of classes; that we have passed the required number of courses; that we have participated in the usual variety of activities.

But that diploma will be worthless; its contents will be meaningless, if our college days have meant no more to us than the mere acquisition of a degree. It is true that we go to college to "fill the mind with learning for future use." But we should attend our institutions of higher learning for a purpose much greater than to secure mere factual knowledge. If we have broadened so that we can think clearly for ourselves, so that we can see both sides of every question, so that we are able to meet without fear the multiplicity of questions that confront us; if we have learned the meaning of culture, of good citizenship, and of self-sacrifice; if we have learned to serve and let others take the credit for what we do; if we have been taught to appreciate true Christian fellowship; if we have learned the real meaning and significance of reliability and dependability;—if we have accomplished these things, then regardless of the number and kind of facts we have learned, we have the right to graduate from a college such as Millsaps.

While we have been in college, we have seen the whole world torn asunder economically. We have watched startling and often shocking changes taking place. We have come to realize that nothing material is secure as long as there is graft and corruption, dishonesty and lust so wide-spread.

But we do not feel that we have been seriously handicapped. Rather we have benefited, for we go out from college with the full realization of what we are going into. We have learned to appreciate the established social and moral values, and we have already experienced, more than did the college graduate of flush times, the disappointments and disillusionments which must of necessity accompany an economic upset. Best of all, we have come to the realization that there is more to life than mere monetary gain, and that we can be ambitious without striving to become millionaires.

We are glad that we are able to say truthfully that we are free from the bigotry, and cynicism, and the attitude of scorn, contempt, and doubt which have too frequently typified the graduates of American colleges. We are graduating in a spirit of humility, fully aware of our incapacities. We ask no more of our college career than to send us away from Alma Mater as men and women with high purposes, noble ideals, and worthy aspirations.

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All the Moderators of our General Assembly for the past twenty years with two exceptions have been graduates of our Church colleges.

Eight of the nine Executive Secretaries of our Church Boards are graduates of our own colleges.

More than seventy-five per cent of our pastors and ordained missionaries are graduates of our own colleges.

Seventy-nine per cent of the students attending Pittsburgh-Xenia Theological Seminary last year are graduates of our own colleges.—*The United Presbyterian.*

## THE CHURCH AND THE COLLEGE\*

IRWIN J. LUBBERS

Associate Professor of Education, Carroll College

What makes a college a church related college? There was a time not long past when a simpler terminology indicated a less devious situation. We spoke then of church colleges and secular colleges. The evolution of a new term is symptomatic. There are those who contend that the church college is becoming secular—hence this name for the institution in its transitional period. There are others who contend that many colleges have found and others are finding the happy balance between their function within the narrower confines of the church and their function in the broader field of American society, and these institutions, they say, are more adequately described by the name "church related" colleges than by the name *church* colleges.

The present purpose is not to make predictions. There are many meritorious colleges which can lay claim with just pride to church relationship. It may be instructive to determine what are the specific factors of this relationship.

### FINANCIAL SUPPORT

A very obvious factor is the matter of financial support. In a detailed analysis of the situation in twenty colleges, chosen at random without reference to their status with respect to church affiliation, it was found that eighty per cent received some financial support from the church. Twenty-five per cent received only occasional appropriations for balancing the budget in critical times, for new buildings, or for promoting some project of special interest to the church. Fifty-five per cent were the recipients of annual appropriations. This income to the college, provided for in the annual church budget, is a real contribution to the welfare of the institution. On occasion such income has been counted as equivalent to income from endowment by regional accrediting associations. Such financial support implies a greater measure of control over the college than

\* The data on which this article is based were gathered on visits to twenty colleges in Illinois, Iowa, Minnesota, Wisconsin and Michigan.—E. L. K.

does an occasional gift reluctantly surrendered because of the importunity of an institution in desperate straits.

To what degree or in what manner this control is exercised is determined largely by the immediate source of the money. If the money is paid by some local church body such as a presbytery, conference, or classis directly into the college treasury the control may become somewhat arbitrary and constraining. In twenty per cent of the colleges referred to the appropriations are thus made. Sixty per cent of these institutions receive their annual grants from the denominational Boards of Education. Because of broader acquaintanceships with the implications of higher education on the part of the officers involved, this latter arrangement is likely to prove less inimical to hearty and wholesome cooperation between church and college than the former.

Financial support is no doubt a big factor in cementing the college-church relationship. It cannot be gainsaid that in some instances the hand that carries the gift is a heavy hand which depresses rather than uplifts, but on the whole the relationship is a happy one for both the church and the church related school.

#### BOARD OF TRUSTEES

A second factor of the relationship between the college and the church is the board of trustees. Historically the board is, in many instances, a representative body. Originally the highest body of the church constituted the owning and controlling corporation. It met in annual sessions and determined among other matters the policies of the school and appointed a board to act as its interim representatives. Of the twenty colleges previously referred to, one has an organization similar to the one described with this exception: the church at its annual meeting delegates the carrying out of its policies directly to the administrative officers of the school. This institution lacks many of the accepted features of college organization and enjoys no accreditation by any accepted agency or institution. It can hardly be designated as a college. A second institution, well organized and fully accredited, affords a more typical example. The delegates who comprise the supreme body of the church are upon their adjournment as an ecclesiastical body immediately convened as the corporation of the college. Au-

thority for carrying out the policies of the corporation is delegated to a small board of trustees who in reality are the executive committee of the larger body. It is doubtful whether an organization of such size and designed for purely ecclesiastical purposes and wholly legislative and political in organization can function adequately as a college board. A more prevalent practice is for the smaller church units, such as classes and presbyteries, to elect their representatives in the board of trustees to hold office for a specified length of time. In fifty per cent of the colleges under consideration some trustees are thus elected. In thirty per cent these church trustees constitute a majority of the board. Such a policy has the merit of providing the college with a board somewhat limited in size. These representatives are, however, elected by a constituency whose chief interests are ecclesiastical rather than educational.

A still more prevalent organization is the self perpetuating board. Having been once established the board is the sole owning and controlling body. It is the college incorporated. It fills all vacancies that occur in its membership by a vote of its own members. The only restraint placed upon it is a charter provision stipulating how many trustees shall be members of the church. Seventy per cent of the group of colleges under consideration have some self perpetuating memberships and fifty per cent are either wholly self perpetuating or have a majority of their members elected by the board itself.

One college in the group has a combination of the two types of organization just described. It has a board of seven trustees which is the owning and controlling body of the college. It has also a senate elected by the supporting church units. This senate acts only in an advisory capacity but through the control of financial support is able to make its advisory recommendations effective. This dual organization commends itself highly both from the point of view of church relationship and from the point of view of independent college initiative.

To summarize briefly: Out of 538 trustees in twenty colleges, 145, or twenty-seven per cent, are nominated or elected by the church; in thirty per cent of the schools the church elected trustees are in the majority; in fifty per cent there are some trustees nominated or elected by the church; and in the remainder there



is some charter stipulation governing membership in a specific church or churches. Whatever the nature of the organization, the board of trustees is one of the factors which makes a college a church related institution.

#### ANNUAL REPORTS

A third factor of the relationship between the college and the church is the submitting and receiving of annual and other periodic reports. It is found in fifty per cent of the colleges which form the basis of this discussion. It is interesting to note the lack of coincidence of this factor with financial support and representation in the board of trustees. There are, for example, two colleges which have no trustees elected or nominated by the church which nevertheless submit annual reports to the church. On the other hand, we have a college making no report to the church, though the church elects over one-third of the board members. Similarly, sixty per cent of these institutions receive financial grants from their denominational Boards of Education but only one submits a report to the supporting Board. Forty-five per cent submit reports to local church bodies while only thirty-five per cent receive financial support from these sources. These reports are generally submitted either orally or in writing by the president of the college or by a delegated representative. Though the submitting and receiving of these reports is hardly more than an exchange of courtesies, it is a very happy exchange. Except as other factors of relationship are present it carries little consequence as an element of control. This renders it peculiarly available as a vehicle for the creation of goodwill and mutual understanding. Colleges may well consider the advisability of making more efficient and far reaching use of this device for cementing their relationship to the church.

#### THE APPOINTMENT OF FACULTY MEMBERS

A fourth factor of the church-college relationship is the control of faculty appointments by the church. Impossible! you say. Perhaps so and rightly so. There is, however, an avenue through which the intelligent voice of the church may find expression. All appointees above the rank of instructor must be approved by the board of trustees in all but ten per cent of the



colleges, and all appointees including those of instructors must be so approved in eighty per cent of the institutions. This often proves to be a mere routine approval of the recommendation of the president. He in turn may be passing on the selections made by the dean and by heads of departments. In most instances, however, the president has been active and his has been the deciding voice. In the selection of the president lies the crux of the faculty problem. To select a president, and upon his recommendation other members of the faculty, who are in accord with the desires of the church is the duty of any board which wishes to maintain a church related college.

The degree to which a college is church related can be measured in terms of the churchmanship of its president and faculty. If the college is to train leadership for the church, it must do so through the personality and convictions of the administrative and teaching staff. If the college is to reveal to young spirits the fields of knowledge and the vistas of life in accordance with the noblest that the church has felt and known it must do so through churchmen. The dullest freshman and the brightest senior have this in common: neither cares who gives the college its money, who elects the trustees, or who makes or hears official reports. But, whether he is conscious of it or not, by the time the freshman becomes a senior he has succumbed to the contagion of beliefs and attitudes to which he has been exposed.

But the student's unawareness does not destroy the importance of the other factors in the relationship between the college and its church. Happy is the church which has discovered that money moves trustees, that trustees elect presidents, that presidents select teachers, and that teachers *teach* students. And happy is the college which enjoys such a relationship, for it implies the right to self-reliance and the exercise of initiative. It guarantees to the college a degree of financial stability and a board of control that is more than a mere body of business directors. It affords the church a means of obtaining specific information concerning college affairs at first hand, and gives assurance that its interests are being guarded through men of its own choice. The effectively church related college is a member of a partnership. It is not a slave, neither is it a parasite.

## RELIGIOUS VALUES ON THE CAMPUS

CHARLES J. SMITH

President of Roanoke College

*Editorial Note:* Once each month during the college session, the faculty of Roanoke College meets socially at the home of a member. No business is transacted. The first hour is occupied with the reading and discussion of a paper presented by one of the professors on a subject usually related to the work of his own college department. A carefully prepared paper had been presented by Professor F. C. Longaker of the Department of Philosophy and Religion on the topic given above and others had participated in discussion, when President Smith made the following concluding statement.

I am deeply grateful to Mr. Longaker for his stimulating paper and to his faculty colleagues for their clear-cut comments. Any one listening in would no longer be in doubt as to whether the so-called Christian college is really Christian. This evening we have gotten at the very heart of our task. Education is more than a fact-finding experience; it is a life-building process. As collaborators with youth, each one of us has his contribution to make to the wholeness of student attitudes. I am constantly amazed at the way in which some of my own most casual remarks have found lodgment in the thinking of individuals. Alumni frequently remind me of things that I said in chapel addresses and student Bible classes many years ago. These things I have long since forgotten but those who heard them still hold them in their minds. It places upon each of us a high responsibility when we realize that not only by our teaching but by some chance remark we are frequently changing a student's entire course in life. It is ours to enslave their minds or to set them free.

The seriousness with which our faculty seems to take this task is the source of much gratification to me. We are a Christian institution, manned by Christian teachers in all departments, and yet so intellectually alive that we do no violence to the intelligence of these young people entrusted to our care. We are striving to make religion vital without at the same time making it inane and unreasonable. Much of this work is done by indirection rather than by fixed courses of instruction. I believe that we are attaining results which are extending far beyond our immediate observation.

## I BELIEVE IN THE AMERICAN COLLEGE\*

WILLIAM M. OOSTERHOF

I believe in the American college with a belief so strong that nothing can shake it. I spent five joyous years in two of those colleges. During those years I was inspired by the best writers of the world past and present. I studied the paintings of renowned artists; I listened to the compositions of the best musicians; I read the thoughts of great philosophers. I was introduced to the study of foreign languages, and was instructed in the best use of my own language. Through the glasses of science I saw into the mysteries and miracles of life. During those five years in undergraduate and postgraduate study I stored up for myself a knowledge of matters cultural and inspirational. For this I thank the American college.

The American college has taught me to see a world that is bright and glorious even though plunged into economic depression—a bright world, for all nature seems alive and beautiful. That which I have seen through the eyes of science has made me aware of nature. When I look at a tree I see its beauty, but I also marvel at its wondrous structure, the cells knit each to each, the mystery of the ascent of sap, the wonder of its chlorophyll green food laboratories.

There are times when the best remedy for the vicissitudes of life is by removal into the pleasant world of the imagination. It is then that my knowledge of the arts gives me best service. At such a time I may turn to the poets who have put the most lofty thoughts of the ages into beautiful verse. . . . Shakespeare has been a solace to mankind by his melodious verse and by the depth of his thought and the fancy of his stories, yet without the background of a liberal education I should scarcely have temerity to turn to him for solace. All this I owe to the American college.

Likewise the artists are friends of mine. Corot with the ethereal delicate touch of his brush, Ruysdael with the beauty of his landscape, Van Dyck with his richness of color, the religious

\* As condensed in *Educational News*, Board of Education of the United Lutheran Church, from an article in the *Journal* of the National Education Association.—R. L. K.

art with the glory of its ardor—all have enchanted and elevated me. For this I thank the American college.

Above all, music has been a charm to my spirit. Music, with its thoughts and aspirations which are beyond the power of words, speaks a language to the soul that is trained to be atune. It is through that which makes a college truly liberal, truly cultural, that I learned to find this strengthening power in music. . . . For this I believe in the American college.

Surpassing all the charm of the imaginary world, there is a magic world of thought which guides from the temporal and material to things eternal and spiritual. In college I became acquainted with the greatest of this thought. . . .

Moreover the philosophers whom I have met, spiritually, at college have instructed me in three great faiths. Through their thoughts I am assured that the universe, with all its trials and troubles, is not without purpose, for it is steadily working toward some great goal. I have learned to know that behind all the shifting temporal world is a permanent eternal world. Through their vision I have come to see that behind all the sorrow and suffering, the death and loss, is the working of a great and good God. For these stabilizing, strengthening, and comforting faiths I am indebted to the American college.

Could I not have gained these benefits without a college training? No, for without it I would not have stored up for myself a knowledge of the best expression. Without that knowledge I would not be able to make the appropriate cultural contacts with past and present when I most desire and need to make them. Without that knowledge such chance contacts as I might make with cultural matters would be practically useless, since my eye and ear and heart would not be trained to understand or appreciate them.

Could I not gain this training outside a college? Improbably, for out of college, I would lack either the inclination to do the necessary work or the time requisite for full cultural study while engaged in earning a living. It was only through devoting five years to study alone in the cultural atmosphere of a college that I was able to gain for myself the blessings of a liberal education.

Therefore I believe in the American college because through it I have become acquainted with the great men of all ages, because

it has stabilized my purpose, because it has made me see more in life than money and fame, because it has glorified the material world about me, because it has given me an imaginary, amazing world for retreat in time of need, and because it has proved to me the existence of an eternal world above the temporal world. Because of all this I believe in the American college.

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### COLLEGE AND UNIVERSITY TEACHING

The recently published report of the Committee on College and University Teaching of the American Association of University Professors is the most comprehensive study of the subject yet made. Frequent and wide-spread criticism of college instruction had greatly stimulated interest in the problem, but it was not until the Carnegie Corporation provided funds that the present study became possible. Nearly two years have been devoted to the collection and analysis of data.

Instead of the much abused questionnaire method, the Committee employed personal visitation as the means of gathering material from the seventy odd participating institutions. In each instance a preliminary set of questions, prepared by the Committee, was submitted to the local chapters for discussion.

The results are covered under twenty headings and include such topics as The Quality of College Teaching Today, Present Facilities for the Selection of College Teachers, The Relation of Teaching to Research, Are Criteria of Good Teaching Practicable?, Administrative Machinery for the Improvement of Teaching.

Throughout the report there are numerous references to studies and investigations in this field made by other agencies, the Association of American Colleges leading in the amount of published material. The reports of its Commission on the Enrollment and Training of College Teachers are frequently cited, as is also the study of comprehensive examinations made under the auspices of the Association by Dr. Edward S. Jones. There are also references to the report on "Great Teachers" by Dr. Robert L. Kelly and to other material published in the *Bulletin of the Association of American Colleges*.—R. E. A.

## CAN THE THEOLOG FIND EMPLOYMENT?

GARDINER M. DAY

The most important problem in the seminary world at the present moment is the same as that which is harrassing men in every line of work, namely that of unemployment. How are the theological schools to place their men when large churches are laying off assistants and small churches are combining and thus often eliminating pastors? Ought the theological school to take all the candidates who apply when the difficulty of placement is so great; and yet who would not say that the religious training one receives in a theological school would be of inestimable value for a man who continues as a layman and perhaps becomes a lay leader in some great parish.

Space would not allow me to give statistics revealing the significance of this problem for theological schools across the country, even if such statistics were available, but the statement of President H. S. Coffin, of the Union Theological Seminary, I believe is not untypical. Dr. Coffin writes: "It was a difficult year for students to find employment by which to pay their necessary expenses, and a difficult year in which to place graduates in view of the curtailed budgets of the churches and colleges. Happily in the last few weeks (of the spring) a number of posts opened and on Commencement Day approximately 65 per cent of the graduating class were placed, with 15 per cent more in process of being called."

Most of the seminaries of which we have information are preparing to meet this placement problem by limiting the number of the entering class this fall. For example, Union will limit its entering class to forty, which is a considerable reduction in the light of the fact that last year the total number of full-time students was 327. This limitation ought to be of great benefit to the theological schools and the ministry in general, for it ought to mean that many good, but not outstanding men, would be weeded out. There is little doubt but that one reason for the large number of misfits who are in the ministry, is that our theological schools have not been sufficiently difficult to enter or sufficiently difficult in course to weed out nearly so thoroughly as do the graduate schools in almost every other profession. If



this economic pressure continues for a few years, and the theological schools in consequence are compelled to use higher standards of selection, the result will be that some future Laymen's Inquiry of the home as well as the foreign field will not be able to declare that "the greater number (of missionaries) seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions, and details of a task too great for their powers and their hearts." Surely we all know that most of the criticisms in the Laymen's Inquiry are as true of our own country as of any Oriental country.

Numerous suggestions have been made in regard to the best way to meet this ministerial unemployment problem. One of the most interesting comes to us from Dr. A. G. Burns, Executive Vice-President of Dodd College, of Shreveport, La. He suggests that the graduate of the seminary be compelled to serve an "internship," similar to that of a medical college graduate, in which he would serve under some older minister either in a large city church or in some rural community, serving without pay save for bed and board. Dr. Burns believes that this would be valuable because it would give the young minister a year of practical training under competent leadership; it would enable him to determine not only whether he was "called" to the ministry, but also to what particular type of work; it would improve the quality of work done by the young minister when he took a church of his own; and further it would enable many a church not able to afford an assistant pastor by the use of such internes to free their pastor from the detail organization work which now consumes far too much of his time. This is surely a plan worthy of further consideration by the seminaries and churches and it will be interesting to learn what the Lutheran Church will report about the ten men Dr. Burns says it now has serving in this way.

A couple of questions arise in my mind as I read Dr. Burns' plan. First, may not this scheme instead of weeding out undesirables help to retain men in the ministry who are willing to give their services but have next to no personality through which to give it. Second, will it not tend to lower the standards of living of assistant and associate ministers (which are in most cases all too low now), for the average church would say: "Well,



if we can get an interne practically for nothing why pay an assistant." I could mention by name not a few city churches of which I have knowledge in which the pastor receives a salary of several thousand dollars while the assistant is expected to live on twelve to fifteen hundred and thus is practically an interne.

Another method which has been suggested is that of having a group of seminary graduates locate in a town where there may not be an available church or where there may not be any adequate church. The group consisting of from three to six men then lives together in Christian fellowship and carries on evangelistic work of every kind throughout the neighboring countryside. Living together has two advantages: The first is that it prevents loneliness and the discouragement which often is induced by it; the second, that it enables men to live at once with the maximum economy and with the maximum of intellectual and spiritual stimulus. This plan was tried out many years ago by a small group of Episcopalians with distinct success. In the group were such men as the late Bishop Hugh L. Burleson, who was the assistant to the Presiding Bishop of that Communion, Bishop Wise, of Texas, and Dr. Percy Silver, Rector of the Church of the Incarnation in New York City. We have heard a good deal of talk about this plan but we do not know of any group now engaged in it. If a group of recent graduates could put it to practice with a real Franciscan ethic and spirit, out of it might grow the type of twentieth century monasticism for which all who admire the simplicity of Jesus' way of life are groping, and also the method of evangelization for which the churches are all looking.

The depression has caused many seminaries to abolish or cut down to almost nothing their alumni and other publications. We note with regret that the Yale Divinity School has been forced to practically discontinue the *Yale Divinity News*, which, for twenty-nine years, has given its graduates and friends a most valuable and extensive review of new religious books. During the past few years the *News* has been ably edited by Dr. H. H. Tweedy. It is to be hoped that the suspension may not have to be permanent. Another publication which I should like to commend to any readers of CHRISTIAN EDUCATION who are not already familiar with it is *The Crozer Quarterly*, a publication

of the Faculty of Crozer Theological Seminary. It is an ably edited journal of theological opinion with an extremely varied and interesting menu of articles in each number. It is now in its tenth year and to date most fortunately has not had to suspend publication.

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## RELIGIOUS EDUCATION IN THE SEMINARY

W. A. HARPER

School of Religion, Vanderbilt University

Religious education is derived as to content from dogmatics and as to method from catechetics,—accent on the first syllable in each case in the good old days. Critics of this youngest entrant into the academic arena scornfully say we have now shifted the accent to the last syllable and obliterated the distinction between content and method and as a consequence have only “tics,” and of what use are “tics” anyway—“tics” which are habits arising as random activities and eventually escape all control? The charge is true and we are willing to admit even more—that our present conception of religious education regards content or materials, methods or procedure, and organization or orderliness as mental and pedagogic differentiations of *one essential whole*, to which we assign the designation, the curriculum. For purposes of emphasis only do we permit ourselves to separate these three inseparable elements of the curriculum, these three processes in our religious educational trinity. They are an indivisible totality—three aspects of a unified process. These three are properly conceived as constitutive of the curriculum, because by this term we mean the total of these influences that affect character.

Materials, therefore, we regard as the personal and racial experiences utilizable by the growing personality in constructing his way of life. Methods are to us the tools by which these utilizable experiences become the warp and woof of our way of life. Organization—sometimes called organization, administration, and supervision—is but the experimental and voluntary acceptance of the procedure of orderliness as facilitating, or as

conceived as facilitating, the utilization of experiences for the purpose of promoting life. There is no imposition from above downwards in our modern approach. The curriculum of religious education today aims to make the whole developmental process religious. Persons of Christian character functioning as such in a Christianized social order—nothing less than this can be accepted as the goal of religious education.

The active agent in the process is the growing person. The teacher becomes an associate in learning, a member of the questing crusade, the sympathetic guide, the trusted counselor, the experienced inspirer, the tactful stimulator, the loving and beloved friend in a shared enterprise, the enterprise of the abundant life. "I love life"—that is the anthem of both growing person and questing leader in the religious educational process. "I love life." What shall it profit a man to gain the whole world of knowledge, and lose his own life, dwarf his own life?

I said religious education is the latest entrant into the academic situation. It is true that religious education is as old as the race—or at least as old as man's consciousness of insufficiency and of his outreaching toward some Determiner of Destiny thought to be capable of protecting or helping him. But as an academic subject the first course in religious education offered for undergraduate college credit was given in 1909, at Drake University by Walter S. Athearn, now President of Butler University. About the same time Professor W. C. Bower, now of the University of Chicago, was offering similar courses in Transylvania University, Lexington, Kentucky. Professor Soares, now of California "Tech," Los Angeles, then of the Divinity School of the University of Chicago, in 1903 offered the first religious education course for B.D. credit. In the same year the Hartford School of Religious Education began offering definite training for religious education leadership on a technical basis. Some seminaries even today offer no courses in religious education, notably Harvard.

Dean Sperry of Harvard says he is not willing to send any man forth from his seminary equipped with a pocket full of tricks for organizing and administering religious enterprises, thinking he is religiously educated. Another critic defines religious education as a bundle of techniques designed to introduce

unsuspecting neophytes by psychological manipulations into membership in the church. But religious education is not so conceived in college, professional, and university circles today.

It is not a pocket full of tricks, nor a bundle of psychological techniques. It aims to ground living solidly on a basis of Christian ethics and to eventuate in a Christian philosophy of life, energized, dynamicized through whole-hearted commitment to living in accordance with the promotion of personal values universally conceived. Personality arising out of God's Fatherhood and man's Brotherhood, universally lived and institutionalized—that is creative religious education today.

We must, however, admit the justice of Dean Sperry's criticism as respects the earlier concepts of religious education. Like any new-born discipline, religious education dealt with the obvious, with the ephemeral, with surface matters. In a world that exalted biblical information, it was but natural that any trick which might cajole growing persons to master that material would be heralded as a welcome procedure.

Religious education as a contender for admission to academic standing inherited the Uniform Lessons in Sunday schools, but these lessons are discredited generally today. Why? Because religious educators cannot tolerate the process of informational transmission as capable of achieving Christian character. The scientific studies of Hightower and others, centering in the University of Iowa, have shown conclusively that there is practically no correlation between biblical information and Christian conduct. We now know that the man of character uses biblical information, but that such information does not make him a man of character.

Driven from that stronghold, the transmissive educational enthusiasts fled to ideals, traits, virtues, as containing the requisite elements for building Christian character. "We will analyze human conduct by age levels and we will decide what virtues each age level should normally exemplify. We will select materials, biblical and extra-biblical, that will enforce these virtues as ideals for living. We will carefully grade these materials. We know what growing persons need for proper living and our curriculum will provide it." So said the proponents of the

child-centered curriculum, and so came first the closely graded and then the group graded lessons.

The spell of this delusion, however, was short lived. The Character Education Inquiry has shown beyond the possibility of doubt that character attaches to specific situations, that ideals come out of the process of learning, that character makes virtues and not *vice versa*. We are now in the era of what is called the experience-centered or life-centered curriculum. The center of the curriculum so conceived is the locus where the experience of the person or group intersects the racial experience and both are dynamically, creatively reconstructed into new life patterns. The acquisition of knowledge in such a program becomes not a task, but a quest. The spirit of "getting by" will disappear from the school, whether it be public school, church school, college, professional school, or university. When the teacher is absent, the group will go right on in its pursuit of materials that will clarify its problems, bring to it new meanings, new appreciations, new values for fruitful, wholesome living. Any life problem, any issue, any situation is properly material for the curriculum of religious education! Its curriculum should arise locally out of the crucible of actual living. It will use knowledge, stored experience of any kind, activities, courses of study of whatsoever character, the experiences of living persons, anything, as source materials aiding growing persons in their adventurous discovery of the meanings, appreciations, and values of experience, personal and racial, and their organization into programs of personal and social living.

Such is religious education today. It is in the midst of the seminary courses as one that serves—that serves all life—that proposes to find how to make the whole developmental process religious.

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The triumphs of science in the material world encourage us to do some laboratory work in the human spirit. We must not think too well of atoms at the expense of thinking too ill of men.—*Newton D. Baker, Former Secretary of War.*

## "RE-THINKING" THE MEANING OF BELIEF

OTTO SPRINGER

Wheaton College, Norton, Massachusetts

We know that in studying history, literature, philosophy, and religion we never reach an objective understanding. We come to realize, only, how we personally react when being introduced to Plato's political ideas, to Darwin's Theory of Evolution, or to the Old and New Testament. For the way we think is never abstract or objective enough. Our own peculiar existence as determined by millions of facts will always be in the way. And our thinking, therefore, will always be "existential," if I may use the modern term.

This is most strikingly illustrated by the various interpretations of a word on which the New Testament is based, the word "to believe."

To a *rationalist*, the word may mean the contrary of "to know." If he believes something, he realizes that he is not certain about it. To him, belief is a lack of knowledge, a certain degree of ignorance which could or should be overcome. And something based on such belief would be looked upon with scepticism or contempt. It is well known that Kant hardly found room for religious belief in his system of philosophy.

People of different nature such as the German *Romanticists* took the word in an entirely different sense. Religious belief, they said, had nothing to do with intellect at all. To them, belief was something emotional, meaning confidence. Man must have confidence in God as children have in their father. As Schleiermacher, the great Romantic theologian, expressed it: Religion is the feeling that we absolutely depend upon something or somebody beyond ourselves.

And again, another person may say that belief is nothing intellectual, nothing emotional. If he believes that there is a God, he does so because he needs Him, because he wants Him to be. Belief, then, is an act of our *will*, and God the product of our desire.

All this would mean that, after all, God would depend upon human reason, emotion, or will. It is up to every human being,



then, to shape his own private God. And God has to wait for man to create Him.

Religious *Liberalism* was willing to accept all these different conceptions of God. For, if according to Liberalism man first of all was to be *free*, emancipated from the bonds of nature, ignorance, convention, authority—why should he believe in the absolute authority of one Supreme Being? To Liberalism, human education and personal culture were the very meaning of life. No wonder that people even conceived of God as an ideal human personality. God became human, and Man if steadily working towards his personal perfection came very near to be a God.

This liberal school of theology which has dominated German Protestantism now for nearly a century, was a synthesis of a most subjective interpretation of Christianity and a humanistic renaissance of pagan Greek philosophy.

It is on this point that modern Protestant thought in Germany challenges the older liberal school.

The former ideal of the cultured individual standing aloof from the trials of life is falling into disgrace. The Ego, no matter how highly developed and differentiated it may be, is worshipped no longer. Personal emancipation and freedom seem to be doubtful attainments. The growing spirit of the present is that of submission to authority, the submergence of the individual in the group. We need discipline rather than emancipation. It is the man who serves and sacrifices for whom our time is calling.

And religion is most strongly reflecting this new trend. Man is no longer so proud as to picture God in terms of human qualities. Belief is no longer an act of man's reason, emotion, or will.

Instead: God calls him, and to believe in God means: to be called by Him. Belief is no psychological act, is not subject to changeable human nature. Belief is a miracle, the miracle of life. And it is God who accomplishes it. The initiative, if I may say so, is with God. He plays the active, man merely the passive part.

Whereas Liberalism tried to diminish the distance between man and God, modern theology is emphasizing the unbridgeable gulf. It cannot be bridged by human reasoning, feeling, or desire, but only by belief which is a manifestation of God. . . .

Most of the books in which this new theology is expressed were written during the last twenty years. One thing becomes evident from them: that the present anti-liberal trend was not forced upon Europe by a few ambitious and brutal demagogues. It is one of the natural reactions as they will always occur in the history of mankind and within our own minds and souls.

It is true: critics who stand aside may say that sooner or later the pendulum will swing back to the other extreme. Such prophecies, however, will not disturb the vital organic development of man's thought. Those who are less farsighted perhaps will create more.

"Blessed are they that do not see—and believe. . . ."

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### WHAT IS A CHRISTIAN?

CHARLES E. DIEHL

President of Southwestern College, Memphis

According to Paul, there is only one infallible test to determine whether or not a man is a Christian, and that is the possession of the Holy Spirit. "If any man have not the Spirit of Christ, he is none of His." Every one who has the Spirit of the living Christ is His, is a Christian. All the knowledge that a man needs to make him a Christian is only the knowledge that Christ can and will bestow the Holy Spirit; for the one article of the Christian creed is faith in a now living and supreme Christ. All the action that is required to make a man a Christian is the action which consists in truly depending upon Christ for the Holy Spirit. To as many as receive Him, to them gives He the right to become children of God. It is this which distinguishes the Christian from every other kind of man, that he looks to Christ and waits upon Him for this greatest of all gifts, the gift of a divine power, that enters our human nature with an enlightening, life-sustaining, and sanctifying energy. It is by giving men this Spirit that Christ saves them from their sins and makes them morally adequate to the demands of life. "If any man is in Christ"—just as we say a man is "in love" or "in liquor" or "in a rage"—"if any man is in Christ, he is a new

creature." Something happens when a man humbly and honestly and purposefully stands before Jesus Christ in reverent, obedient trust and in heartfelt devotion, ready to cooperate with Him in the realization of His purposes for the race. It is like the change which takes place when a trolley car standing there, dark, cold motionless, makes its connection with the central power house. The trolley car reaches up and lays hold of a mysterious, invisible current of power. Then it is lighted and warmed and moves off on its way. In like manner, any human life which lays hold upon the highest manifestation which God has made of His redemptive power, by entering into personal relations with Jesus Christ, is transformed, and is saved from all that hinders human life here and hereafter. . . .

Perhaps our nearest and simplest answer to the question, "What is Christianity?" might always well be cast in the more informal and less logical pattern of Jesus's teaching. Grant at Appomattox Court House giving back to Lee his sword and to the Southern cavalymen their horses for the farms of the South; Lincoln with his malice toward none, his charity for all; Lee turning aside from a lucrative business offer to give himself sacrificially to the training of young men for leadership in the impoverished South; John Hay returning the Boxer indemnity money to China; Father Damien among the lepers of Molakai; Tolstoi writing "Where Love is There God is Also"; Francis Thompson singing "The Kingdom of Heaven is Within You"; Edith Cavell standing in eternal granite in Trafalgar Square while the captains and the kings depart—all this is Christianity. The distinctive Christian hall-mark is plainly visible in each case. Wherever we find unselfishness and magnanimity and moral courage and patience and sympathy and purity and catholic love we recognize Christ-likeness.

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The supreme test of an educational institution is not the knowledge that it imparts but the view of life that it inspires.—*Bishop W. N. Ainsworth.*

## OUR RACIAL ILLUSIONS

ALONZO G. GRACE

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There is a picture in Plato's *Republic*. It is not unlike a modern motion picture. In the foreground there is a stage and a screen. In the background a huge fire burns brilliantly. Row after row of this little theater is occupied by humans. Each one is chained to his seat, unable to move his body, unable to see, except directly in front. Between this audience and the brilliant fire there passes with monotonous regularity, strange forms, black forms. They have dimensions. They seem to be human. Yet, the audience sees nothing but the shadow pictures on the wall. This audience formulated its opinion wholly through shadow pictures. How modern is Plato!

One of our first racial illusions is *the firm belief in the fixity of racial character*. The resulting projection is a shadow picture of a typical Jew, a typical Negro, or a typical Irishman. We stereotype without great difficulty. The picture in our mind becomes the typical character. All members of the group, therefore, must necessarily conform.

What is race? Race is an elusive and somewhat loosely used term which signifies the separation of the species man into a varying number of subspecies. These subspecies vary with regard to language, customs, institutions, traditions, conventions, habits of life, ideals, culture, physical and mental traits. Each of these subspecies is composed of a variety of individuals who, likewise, differ in a number of these characters. Ceaseless amalgamation and miscegenation have so accentuated the world's heterogeneity, that pure races no longer exist.

A second illusion is that *entire racial groups must correspond to the experiences that we have had with individuals*. The shadow picture may be the push cart of the Italian fruit vender, cry of the Jewish junk dealer, the Chinese laundryman or what not. Entire racial groups are judged by some single experience with individuals. A certain teacher remarks:

I was brought up in a small western town. A colored person was never seen except when a circus came to town or some cheap show. Perhaps he was seen about the streets on

an errand. Youngsters would follow him about, laughing in mockery or yelling insulting things. The deck hands on the Mississippi boats were a source of jest and pity. To see them scramble for coins thrown from the bank as a source of amusement to those on boat or shore gave me the impression they were wild, uncivilized, and to be feared. I do not recall, however, any definite recognition of difference in racial groups until after entrance to high school. On our way to school we used to pass a Chinese laundry. Many children were accustomed to gather about the Chinaman's door to tease and torment him. One day he chased them quite a distance, throwing his iron into the crowd. Fortunately it did not strike any one. This incident led me to form a rather unfavorable impression of the race.

The third illusion is *that race character is due to racial inferiority* and not to lack of motive, opportunity, inspiration. And by the shadow picture—a group of average, backward children or a singing shuffling happy-go-lucky group wholly unambitious people, or a hundred other such mental apparitions—inferiority is confused with backwardness in almost every instance.

For example, no race of people in historic time has made as much progress in as little time as the American Negro. Two generations ago, the Negro was thrust upon society after two hundred and fifty years of involuntary servitude. In the past sixty years he has accumulated money, property, culture, character, and social solidarity. Society has offered little encouragement, preferring to believe that there are divisions of mankind that are inherently inferior.

In the eternal flow of things and ideas, the souls of people change radically. A superior race or people becomes inferior, and an inferior, superior. A people praised for its morality becomes immoral; another deemed pacific becomes barbarous and cruel. The psychological stability and fatality of peoples are not matters of this world. Jean Finot says that all people evolve under the influences of eternal factors; consequently there are none predestined beforehand to be the masters or the slaves of others, as there are none predestined to an eternal immobility! Civilization, which tends to increase and equalize the number of those who act in a *uniform* way toward all peoples, produces as a direct result the increase of their similarities and the leveling of their differences.

A fourth illusion is *that prejudice is hereditary*. It is very obvious that prejudice is not organically determined, for until children assimilate prejudice from their environment, none is shown. In this respect, let us consider several cases. A teacher commenting on her own case says:

At the age of six years upon entering school my attitude toward the colored race was imposed upon me by my father telling me what he'd do if he caught me playing with the colored children. I never saw any one with a more highly developed antipathy toward the colored race than my father had. I grew up feeling that they were a people to be shunned.

She now says concerning her present attitude:

I have never found anything to convince me that the Negro is not inferior. Most of the Negroes in the North are a mixture of white and colored, and I believe that whatever of genius or talent they possess is due to the white blood. I consider the peasant Pole a close second. If the story, "The Peasants," is authentic it proves my contention.

But as a teacher of children, she is a strange contradiction of attitudes.

In a game in which second grade children refused to clasp hands with the other children, I should join the group and hold the hands of the colored children. As soon as possible after the lesson in the absence of the colored children, I should give a lesson on kindness and politeness. These antipathies should be rooted out early in life or they are apt to endure through life, particularly if trouble is not taken to make a study of racial groups. If I were in charge of a swimming pool in a settlement house in which the class was composed of Negro and white boys, I should give my directions as I had planned, taking no notice of the difference in color and letting all go into the pool together. Let those who do not like it leave the pool.

A fifth illusion is *that there is nothing common among the races of man*. In other words, we have a shadow picture of racial differences, which are continually accentuated. "How do the French differ from the English?" we ask, or "What is the difference mentally between Negro and White?" To be sure, differences exist—but as individual differences rather than group



differences. We have failed to emphasize similarities. If we would but devote a small portion of the time we spend in finding out how we differ to a constructive study of how we are alike, the community alarmists would have less to be alarmed about. We know other racial groups only by the fact of differences. Friction seldom exists, on the other hand, when similarities are recognized.

What truth there is in Shylock's analysis of prejudices toward him. He says:

To bait fish withal: If it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me half a million; laughed at my losses, mocked my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's the reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affection, passions? Fed with the same food, hurt with the same weapons, subject to the same disease, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us do we not die?

A sixth illusion—that *prejudice is mainly a privilege of the dominant group*. It is rather startling to many people to know that prejudice knows no color line. In this respect it may be stated with a reasonable degree of authority that social class plays a mighty rôle in the formulation of attitudes. The average person comes in contact with or hears about the most undesirable Negro type—a type toward whom just as much antipathy is manifest within his own group as from without the group.

One day in a Kosher meat market there were two colored ladies. The Jew turned to the white social worker and whispered, "Watch those folks, they steal anything." When he returned to the front of the market again to weigh some meat for one of the ladies, she said, "How much did you say that was?" and then turning to her companion she said, "These Jews cheat you out of yo' eye teeth. You jes' gotta watch them."

Perhaps one day the brotherhood of man will operate—but not until some of our racial illusions are clarified.

## LIFE DEMANDS RELIGION IN EDUCATION

ANGELO PATRI

*"Every child is going to need some kind of faith in God if he is to live with himself and other people in this world for the next seventy years or so. What are you going to do about it?"*

That question is going to come up more and more in the education of children. They do ask questions for which there is no answer. They do ask for help and there is none to help. They find themselves alone and longing for some sustaining faith and they do not know where to turn. Fathers and mothers will have to consider this thoughtfully. What is to be done about God?

The creed comes after the idea. Man made his own creeds, but the mystery that is God was in the beginning; before man was, He was. His presence is in the stars, in the ordered rhythm of the universe. He speaks in the wind and the sunshine and the flowers. He is in the sea and the hills know His voice. He is that spark of good that is in each child. He is the everlasting rightness, the eternal principle of all being. You can't leave Him out and hope to train a child to live effectively upon this earth.

I am not wise enough to tell you how this is to be done. Each family must seek God in its own way. Each child must find Him in accordance with his own needs. What I want to point out is that the children are in dire need of instruction about God and that it comes with the best grace from the child's own parents.

The child, or the man, who has no feeling of awe, no deep reverence for the mysteries of religion is but the shell of a human being. It is the appreciation of the Infinite Goodness and Love upon which life depends that makes all the difference to us.

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## OUTLINE OF A UNIT OF BIBLE STUDY

The attention of teachers in Departments of Bible and Religious Education is called to the pamphlet containing the *Outline of a Unit of Bible Study for Secondary Schools* and a selected *Bibliography*. Copies are available from the Council office at 25 cents per copy, ten copies for \$2.00.

## WHAT THE PHILOSOPHERS AND SCIENTISTS ARE SAYING

The American characteristics which particularly impressed *Mr. Einstein* on his recent visit to the United States were our devices for saving people's energy; our happy, positive attitude towards life; our emphasis upon the "we" rather than upon the "I"; our artistic appreciation as expressed not only in modern buildings but in the ordinary objects of daily use; and our scientific research foundations. He says by way of climax: "The United States is today the most powerful, the most technically developed nation on earth. Her influence on the formation of international relations is an altogether incalculable one. Yet America is large, and its inhabitants have not, up until this time, taken much interest in great international problems. The problem of disarmament is of primary importance."

*W. R. Whitney, former Director of Research, The General Electric Company*:—We move from one theory to the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover but cannot understand or explain—that alone is final.

*Arthur Stanley Eddington, University of Cambridge*:—We have no creed in science, but we are not lukewarm in our beliefs. The belief is not that all the knowledge of the universe that we hold so enthusiastically will survive in the letter; but a sureness that we are on the road. If our so-called facts are changing shadows, they are shadows cast by the light of constant truth. So too in religion we are repelled by that confident theological doctrine which has settled for all generations just how the spiritual world is worked; but we need not turn aside from the measure of light that comes into our experience showing us a Way through the unseen world.

Religion for the conscientious seeker is not all a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness.

*Arthur H. Compton* (speaking at Yale University in the second Terry lecture on Science and Immortality'') :—That our world is a chance affair becomes wholly unreasonable to one who considers merely the remarkable physical and chemical properties of electrons and molecules. The phenomena of orthogenesis and emergent evolution, on the other hand, strongly suggest that the evolutionary process is directed toward a definite end, with intelligent minds as perhaps the goal. . . .

A man's body is at its prime before middle life and his intellect probably somewhat after middle life. But it takes a whole lifetime to build the character of a noble man.

That exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age, these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall nature do with him? Annihilate him? What infinite waste!

*John Dewey* :—Schools which have looked upon their task as that of preserving and transmitting the classic cultures of the past have fought shy of adopting into their own aims and methods enough of the new forces, the forces which determine our life, to fit individuals to cope with them. They may wreck us unless they are intelligently regulated and employed. Our mechanical devices and processes have got far ahead of our capacity to plan and to enjoy—ahead of our minds in short. . . . The schools, like the nation, are in a need of a central purpose which will create a new enthusiasm and devotion, and which will unify and guide all intellectual plans. . . . Mass production and uniform regimentation have been growing in the degree in which individual opportunity has waned. The current must be reversed. The motto must be: Learn to *act* with and for others while you learn to *think* and to judge for yourself.

*Rufus M. Jones* :—Something in the universe "backs us" in our most majestic spiritual ventures. . . . We do not impose

something "spiritual" upon a universe which in its own nature is non-spiritual. The realm of ideal or spiritual values is not foreign to the natural world, it is not "projected" by an act of magic or miracle. We are not fakirs getting rabbits out of our hats or shingling out on the fog like the men in Nantucket. The absolute and intrinsic worth of goodness, of a good act, a consummately good life, a good will, is felt by a direct and immediate assurance that is as incontrovertible as our sense of up and down or as the taste of sweetness.

Though love repine and reason chafe  
I heard a voice without reply:  
" 'Tis man's perdition to be safe  
When for the truth he ought to die."

This sense of worth carries tremendous and inescapable implications. . . . Our moral lives open out into a larger world of spiritual reality with which we are conjunct.

*N. H. Wieman*:—The supreme good can be attained only as men share.

*George Herbert Palmer*:—But when I ask myself where shall I find the deepest insight into the being of God and learn how He can be best connected with my personal life, I have no doubt where it can be had. In Jesus of Nazareth. Confessedly his thoughts about God have shaped all mankind as those of nobody else have. We justly reckon all time with reference to his birth. Even those who maintain that he never lived acknowledge that the legends about him present ideals of incomparable value. . . .

Fifty years ago those of us who tried to accept the New Testament had to carry a pretty heavy load when we read how Jesus by a word made sickness cease. These miracles we could not understand. We knew of no such powers in ourselves. It seemed as if such tales had better have been omitted from the narrative. We now see that their absence from the record would have discredited it. Today it would require credulity to imagine such a being as Jesus moving through the world without such manifestations. We have discovered psychiatric powers in ourselves that were already familiar to him. How much farther their influence may extend we are still uncertain. A miracle is only a physical change prompted by a person.

*Immanuel Kant*:—I stand in awe of the starry heavens above me and the moral law within me.

*William James*:—Metaphysics is an especially stubborn effort to think.

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## THE "NEW EDUCATION"\*

CHESTER ROWELL

Lecturer and Editor of the *San Francisco Chronicle*

It is not merely more money, to more people, that the NRA codes will distribute. Everybody understands that part and it needs no argument to prove it good—it is assumed as a matter of course that more money is a good thing.

But the other thing that the new system will make more abundant is not so simple. That, of course, is time. Men will have more leisure, as well as more money. What will they do with that? Everybody knows what to do with money. You can buy things with it. But if things are what you want, time will not get them.

It is by no means unanimously agreed that more leisure is good. We have been raised on the gospel of work—"Satan finds some mischief still for idle hands to do," was once an undisputed maxim. Not for the aristocrats, to be sure. When leisure was the special privilege of the few, it was their class pride to know what to do with it. To amuse himself gracefully, to cultivate his personality, to administer his property and his retainers and to serve the public—these were the ideals of the aristocrat. But for the common people, the only way to keep them out of mischief was supposed to be to keep them at work.

Now comes, for the first time in human history, the age when leisure is no longer the special privilege of the few, but becomes the common possession of all. The question is whether the training to use that leisure can also be made universal. The only reason leisure was a valuable privilege to the aristocrat was because the traditions of his caste imposed on him the obligation to acquire the special equipment to use it. Will the people know what to do with it?

\* From the *Pasadena Star News*.



In small doses, obviously they will. If you have much work and little leisure, you use that leisure for rest or for play, and you do not need to be taught how to do either. But when the proportions are reversed, a new problem arises. That which is a delight in small doses becomes intolerable in large ones.

The same thing is true of passive amusements. One or two movies a week may add zest to life, but if you go to them all the time, either they bore you, or else you demand them more and more highly spiced and they become unwholesome. If you were cast away on a desert island, with one phonograph and one record, containing the latest and snappiest jazz, it would be amusing for awhile, but long before the hundredth repetition you would fling the record into the sea to save your sanity. If, instead, it were the Fifth Symphony, you would find ever-new beauties in the hundred-thousandth hearing. Or if on the same island, your library consisted of the latest detective story, you would read it once with thrill and twice with interest, perhaps three times with patience, but before the fourth time it would follow the jazz record into the sea. But if it were the Bible or a volume of Shakespeare, a whole lifetime would not exhaust its treasures.

It is only the good things that are endurable in large doses. And these require training. It will be for the schools to bring up a generation of children fitted to a life in which their chief occupation will be, not work, but leisure. It will be for the adults, once the glamor of new leisure wears off, to train themselves, individually and by organized effort, to the same end. If they do not, Satan, in the form of commercialized allurements, will supply abundant opportunities for mischief. Such good things as sports and books; such relatively harmless things as dancing and stage and screen plays; such indifferent things as loafing and gossiping—all these become "mischief" to those who have too much of them and no resources within themselves.

Get a hobby! Learn something; do something; cultivate something; make something just for the joy of making; discover that life has much in it besides things. Money will buy the things. Let leisure supply the rest.

## A LESSON IN VISUAL EDUCATION

RALPH W. SOCKMAN

One day last December when business was at its darkest, I was asked to go and view Colonel H. Stanley Todd's new portrait of the Master in a neighboring art gallery. I left my church office with its harrassing problems. I walked through the streets with their unconcealed distresses. I entered the darkened room where in solitary impressiveness hung the portrait of the Galilean Christ. That figure, so arrestingly modern with its light hair and blue eyes, transported me into another world—a world of noisy men made quiet, a world of worried men made calm, of sinful men made pure, of hopeless men made confident. And when I came out again into the confusion of the New York streets, it was into a world not quite the same as when I entered. The city was the same, but the difference was in the mind. For that moment at least the mind of Christ had colored the mind of a man, and having eyes he saw. May we ask ourselves this question, would it not make a mighty difference in these dark days if instead of spending so much time reading the papers to learn what is going on in the world, we were to spend more time reading the gospels in order to learn the Christ-like mind with which to view what is going on in the world? For having the eyes of men without the mind of Christ, we do not really see.

Some time ago I had occasion to observe a successful business man on a week-end of recreation. He continued his office efficiency right out in his country place. Every minute was planned. Every arrangement had to click. It did click. But it did not really recreate his mind or restore a right spirit within him. He took no time in that week-end to quiet his soul. He revealed one reason why some busy men do not go to church. They simply can not sit still long enough to enjoy a service. It may be consoling to us who are ministers to know that even God Himself cannot hold some men's attention for a half hour, but it is nevertheless not a comforting fact. Too many people are forgetting that while the rushing stream can turn the water wheels of industry, it is only when we stand by the quiet pools that we can see the reflection of the stars and heavenly objects

above us. Having eyes we see not the things that are unseen and eternal because we do not stop long enough to catch them. And because our work has been so largely action and so little insight, we have now a thin noisiness in industry like an almost exhausted engine pulling a too heavy load uphill.

Or consider how our restless sightseeing attitude makes us fail to see the values in our civic life. In the earlier days of our nation, when travel was less easy and business less fluid, people were inclined to build themselves into the communities where they lived. They entered into its activities and responsibilities. But in our day of the chainstore psychology, many look upon the town where they are as just a stop on the journey to the next larger place. Such persons give no serious concern to the social situation. They do not share the burdens of civic life and consequently do not share the satisfactions of it. Their irresponsibility makes them only the more restless. One thing we need to revive is the old pioneering settler spirit of our forefathers who built themselves into the institutions of their localities and thus served to build the strength of our nation. How long each of us will remain in the region where we are now we do not know, but while we are there let us live as if that place was to be our permanent home.

Or think finally how our modern spectator attitude misses Jesus' method in finding the real satisfactions of religion. Christianity began as a little company of partners, participating in the enterprise of teaching and doing the will of their Lord. But conventional Christianity to-day might be defined as a professional propaganda financed by silent spectators. That is, we hire professional preachers to preach our sermons and read our Bibles for us. We hire professional musicians to voice our emotions for us. And in some parishes we hire professional evangelists to recruit our membership for us, while the laymen simply sit back and pay the bills—and some laymen just sit back. As I speak, my heart goes out to those faithful ministers throughout the length and breadth of our land whose work is tragically handicapped by the fact that so many folk around them remain spectators of the church program rather than participants in it. But after all, it is not so much what the ministers

are losing but it is what such people themselves are missing—the insight and the inspiration which come from cooperation in some local Christian enterprise. The spectators of religion “Having eyes, see not” what Jesus saw in it. That is what he told the Pharisees and his own followers nineteen centuries ago. That is what he tells our restless generation to-day.

A few years ago in Paris I went with a party of tourists to visit the tomb of Napoleon. The room in which the body of the old warrior lies is lighted through stained glass windows which give a dim and sombre coloration. The whole setting is solemn. For several moments I gazed at the marble resting place surrounded by Napoleon’s regimental flags now brittle with age. When I turned toward the door, the brilliance of the sunlight outside contrasting with the dimness of the light within caused me to avert my eyes upward. There over the door I saw the figure of the crucified Christ. I stepped out of the line to watch the others and I observed a number doing what I had done—lifting their gaze until they too saw the crucifix above the door. The whole situation struck me as a symbol of what is happening to our generation. We, like those visitors to Napoleon’s tomb, are turning from the dimness of that mistaken military glory and the misguided principles of such personalities. And as we turn, our eyes are catching the figure of the One who though crucified long ago lives today as the hope of a better and brighter world.

That much we are seeing. But the admiring gaze of mere tourists will never translate the principles of Christ into the program of the Kingdom of God. That will be done only by the faithful patient people who having eyes see what Jesus saw because they do what Jesus did.

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### HERE AND THERE

**A**MONG the recent automobile fatalities, in addition to those of President Emeritus Hibben of Princeton and President W. J. McGlothlin of Furman University, is the death of President William A. Maddox of Rockford College, and that of Mrs. W. W. Rockwell, member of the National Committee of the Y. W. C. A.